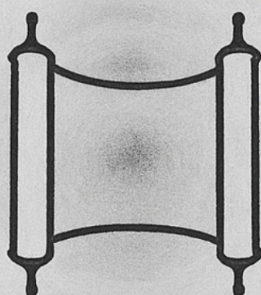


בס"ד

**Menachem Nachum  
of Chernobyl  
Me'or Einayim  
Parshas Bereshis**



*Dedicated In Honor Of:*

לע"נ

רבי לוי יצחק בן רבי מאיר

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# Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Bereshis

## מאמר א

### Introduction

Rabbi Menachem Nachum of Chernobyl (1730–1797), known as the author of *Me'or Einayim*, was one of the foremost disciples of the Maggid of Mezritch and a contemporary of Rabbi Levi Yitzchak of Berdichev. He spread the light of Chassidus throughout Ukraine, emphasizing that Divine vitality pervades every detail of existence and that spiritual awareness transforms even the most mundane experience into holiness. In this discourse on *Bereishis*, he unveils the inner dimension of Creation as a process of Divine concealment for the sake of revelation — teaching that one must look beyond materiality to find the Divine spark within all things.

**In the beginning, through the Torah — which is called “the beginning of His way” — the Holy One, blessed be He, created the world. Thus, everything that was created came into being through the Torah, for the power of the Maker is in the thing made. Therefore, in every being and in all the worlds there is the power of the Torah.**

Likewise, man — as it is written (Numbers 19:14), “This is the Torah: a man” — as will be explained. The Torah and the Holy One, blessed be He, are one. Hence, in every thing there is the vitality of the Holy One, blessed be He.

“And You give life to all.” He contracted Himself, so to speak, down to the lowest levels, and placed a portion of the Divine essence within the darkness of matter. For the ultimate purpose is that the lower levels should be elevated upward — that there should be the superiority of light that comes from darkness.

This is the meaning of the descent of Yosef into Egypt — the lowest levels (“Mitzrayim,” from the words meitzar yam, “the narrowness of the sea”) — for through this there was an increase of delight, as it is written, “and the advantage of the light.” There is an additional delight when the light is elevated out of the darkness. Therefore, he is called Yosef, from the term “addition.”

This is [the meaning of] “And Yaakov saw that there was grain (shever) in Egypt” (Bereishis 42:1) — “shever” meaning “breaking,” referring to the “fallen fragments” of the supernal Wisdom, the Torah. Whatever descends from its level is called “breaking.” In Egypt — in meitzar yam — he saw there the

בראשית באורייתא שנקרא ראשית דרכו ברא  
קודשא בריה הוא עלמא, נמצא כל דבר נברא על  
ידי התורה וכת הפועל בנפול, אם כן בכל דבר  
ובכל העולמות כח התורה.

וכן האדם, דכתיב (במדבר י"ט, י"ד) זאת התורה  
אדם, פאשר יתבאר, והתורה וקודשא בריה הוא  
חד, נמצא בכל דבר הוא חיות הקדוש ברוך הוא.

ואתה מחיה את כלם, וצמצם כביכול עד מדרגות  
התחתונות, והושם חלק אלוהה ממעל תוך חשכת  
החומר, כי כל עקר פונה היא שיתעלו מדרגות  
התחתונות למעלה, ולהיות יתרון האור מן החשך.

והוא ענין ירידת יוסף למצרים, מדרגות התחתונות,  
מצור ים, שעל ידי זה יתוסף תענוג, בדכתיב ויתרון  
האור, שיש יתרון תענוג בשהועלה מן החשך, ולכך  
נקרא יוסף מלשון תוספת.

זהו (בראשית מ"ב, א') וירא יעקב כי יש שבר,  
לשון שבירה, שהם נובלות חכמה של מעלה תורה,  
מה שנפל ונשבר, כל מה דנחת מדרגיה יקרא  
שבירה, במצרים במצר ים, שראה שם נובלות  
התורה שנפלה שם, שצריכה להתברר ולעלות.

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fallen fragments of the Torah that had descended and needed to be rectified and elevated.

And he said, “Go down there” — to elevate it. He descended to bring it back to the vitality of its root and essence. This is the idea of “And Yosef died” — for when the Torah descends to the lowest level, it is called “death,” for “when it descends from its level, it is called death.”

“And they embalmed him” — for the Torah is called “the Tree of Life,” and regarding a tree, one follows the fruit that has set (chanatah). That is, even when it descended to the lowest level, it was “embalmed” and “placed in the ark,” as our Sages said: the Tablets and the broken Tablets were placed in the Ark. Even the fallen fragments have an elevation, being in the Ark like the Tablets — which are the essential Torah itself.

Let us return to the matter: since in every thing there is the Torah which gives life to that thing, one should not look at a thing in its material aspect, but rather at its inner dimension — in the mystery of “the wise man, his eyes are in his head.”

And it is said in the Zohar: “Do a man’s eyes exist in his head?” Rather, “The wise man looks to see Who stands over his head” — meaning that in everything, he looks to the beginning of that thing: from where it was drawn forth and what is its root.

And this is [the meaning of] “In the beginning, G-d created...” — that through the Torah were created the heavens and the earth, which include everything and all that is within them.

As our Sages said: the word “et” (in “et ha-shamayim”) comes to include the offshoots [of heaven and earth]. “And the earth” — meaning: one who is sunken in earthliness — “was *tohu va-vohu* (formless and void)” because he does not look to the inner vitality.

In truth, by themselves they are *tohu va-vohu* — as Rashi explained, that a person (*adam*) is bewildered (*toheh*) and astonished (*mishtomeim*) at its *vohu* (emptiness).

ואמר רדו שמה, להעלות, ונחית להביא אל חיות השורש ועצמות, וזהו ענין וימת יוסף, כי מה שיירדה התורה עד סוף המדרגה נקרא מיתה, דנחית מדרגיה קרי ביה וימת.

ויחנטו אותו, שהתורה נקראת עץ החיים, ובאילן אצלנו פתר חנטה, רצון לומר אף שיירדה לסוף המדרגה נחנטה ונושמה בארון, כמאמרם ז"ל לוחות ושברי לוחות מנחים בארון, אפילו הנובלת יש להם עליה להיות בארון כמו הלוחות שהיא התורה העצמית.

ונחזור לענין: כיון שפכל דבר היא התורה המוחה הדבר ההוא, אין להביט בכל דבר אל גשמיותו, כי אם אל פנימיות הדבר, בסוד החכם עיניו בראשו.

ואמר בזהר, וכי באן עיני דבר נש? אלא חכימא מסתכל מאן דקאים על רישיה, רצון לומר, בכל דבר מביט אל ראשית הדבר ההוא, מאין נשתלשלה ומי שרשה של הדבר ההוא.

וזהו בראשית ברא וכו', בתורה נבראו השמים והארץ שהם כללות הכל וכל דבר שבהם

כמאמר רז"ל, את לרבות תולדות, והארץ רצון לומר מי שמשוקע בארציות היתה תהו ובהו, מפני שאינו מביט אל החיות.

ובאמת מעצמם הם תהו ובהו, ופירש רש"י שאדם תהוה ומשתומם על בהו שבה.



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Meaning: whoever is a true *adam* — a thinking person — is astonished at the fool who is immersed in earthliness, for within him (*bo-hu*) is — that is, within him is — the vitality of the Holy One, blessed be He, and yet he does not understand and distances himself from it.

But when a person looks in every thing at the vitality within it, he fulfills “I have set Havayah before me always” — for in every thing he sets before himself the Havayah (the One who brings all into being).

And our Sages said: “Whoever studies not for its own sake (*shelo lishmah*), it would have been better had his placenta been turned over [and he not been born].”

Yet elsewhere they said: “A person should always study not for its own sake, for from [studying] not for its own sake he will come to [study] for its own sake.”

This may be understood as follows: for it is difficult to grasp — from where could there exist in the world a state of *not for its own sake*, since the vitality of all things is the Torah? Who gives life to the state of *not for its own sake*?

But in truth, one who studies *not for its own sake* is doing so because of some negative trait — for example, for self-glory, or to gain honor from others, or to become great, or from the desire for money, and so forth.

This comes from the trait of self-glory and desire that fell in the shattering [of the vessels]. The essential form of these is the glory of the Creator and His desire.

But this one takes that glory and desire for himself. Yet when he understands that these emotions are drawn from the glory of the Creator and from His love, he grasps hold of the root of the matter and its beginning — for “the wise man’s eyes are in his head,” as said.

Thus, when the thoughts of self-desire and self-glory become included within holiness, he returns them to their source — and it is found that he comes, from the level of *not for its own sake*, immediately to the level of *for its own sake*.

רצון לומר, מי שהוא אדם תוהו ומשתומם על הקסיל המשוקע בארצות, הרי בו הוא — רצון לומר, הרי בו הוא חיות של הקודשא בריך הוא, והוא אינו מבין ומתרחק ממנו.

ובשהאדם מסתכל בכל דבר אל החיות, מקיים שויתי ה' לנגדי תמיד, שבכל דבר משה נגדו הויה מהנה כל הויה.

ואמרו רז"ל, כל הלומד שלא לשמה נוח לו שנהפכה ושליתו כו'.

ופעם אמרו, לעולם ילמוד אדם שלא לשמה, שמתוך שלא לשמה בא לשמה.

ויבן על דרך זה, כי הנה יקשה, מאין ימצא בחינת שלא לשמה בעולם, הרי כל הדברים חיותם הוא התורה, ומי הוא הנותן חיות לבחינה שלא לשמה.

אבל הלא מה שלומד שלא לשמה הוא בשביל איזו מדה רעה, או בשביל התפאר בפני בני אדם ולהתגדל, או בשביל חשק ממון וכיוצא.

וזהו מדה של התפארות וחשק שנפל בשבירה, והעקר הוא התפארות הבורא וחשקו.

וזה נוטל להתפארות וחשק לעצמו, וכשהוא מבין שזה נשתלשל מתפארת הבורא ומאהבתו, או חזו בשרשו של דבר וראשיתו, כי הקדם עיניו בראשו באמר.

ונמצא בשנכללו מחשבה של חשק והתפארות לעצמו, חוזר ממנה אל שרשה, נמצא בא מבחינת שלא לשמה תכף אל בחינת לשמה.

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This is [the meaning of] “A person should always occupy himself and teach himself [Torah], for from *not for its own sake* he will bring himself to *for its own sake*.”

וזהו לעולם יעסוק אדם וילמוד עצמו, שמתוך שלא לשמה יביא עצמו לידי לשמה.

But when he does not do so — when he remains in the state of *not for its own sake* — this is what they meant when they said, “It would have been better had his placenta been turned over.”

אבל כשאינו עושה כן ונשארו בשלא לשמה, זהו שזמרו נוח לו כו'.

Now, the Torah is called “light,” and “the fool walks in darkness” — meaning that he studies *not for its own sake* and does not kindle the light. One who sits in darkness must kindle light.

והנה התורה נקראת אור, והכסיל בחשך הולך, שעוסק שלא לשמה ואינו מדליק אור, והיושב בחשך צריך להדליק אור.

This is [the meaning of] “And darkness was upon the face of the deep” — because he is sunken in earthliness and does not light the light of the Torah; and because of this, there exists in the world the level of *not for its own sake*.

זהו וחשך על פני תהום, מפני שמשוקע בארציות ואינו מדליק אור התורה, ומפני זה נמצא בחינת שלא לשמה בעולם.

On this it says: “And the Spirit of G-d was hovering over the face of the waters” — meaning that through this, he can return and bring himself back to the essential vitality and Divinity, as mentioned.

על זה אמר, ורוח אלקים מרחפת על פני המים, שעל ידי זה יוכל לשוב ולהביא עצמו אל חיות העצמי ואלקותו כאמר.

And G-d said: “Let there be light.” When one studies *lishmah* — for the sake of the Divine Name *Elokim* — his speech itself then kindles light.

ויאמר אלקים יהי אור — כשעוסק לשמה, לשם אלקים, אמירתו אז מדליקה אור.

At first, light and darkness were intermingled, for the Torah is called “light,” while foreign intention is called “darkness.”

מתחלה הנה אור וחשך משתמשין בערבוביגא, כי התורה נקראת אור, והפניה נרה נקראת חשך.

But now, “And Elokim separated between the light and between the darkness.”

ועתה, ויבדל אלקים בין האור ובין החשך.

And this is what our Sages meant when they said: “Why do goats go first [before sheep]?” The meaning is that Israel are called “the goats” among the nations.

וזהו מאמרם ז"ל, מאי טעמא עיזי מסגי ברישא — רצון לומר, ישאל נקראים עיזים שבאמות

As our Sages said: “Why do they have the power to go and cleave to the Head — which is the beginning of all?”

כמאמרם ז"ל, מאי טעמא יש להם כח ללכת ולהדבק ברישא, שהוא ראשית הכל

And he said: Because at first they are in darkness — in the obscurity of the lower levels — and afterward from there they come to light. They cleave and ascend from there to illumination, and they sweeten the smallness that is within every greatness. Therefore they have this power.

ואמר, מפני שבתחלה חשוכא, הם בתשוכא דמדרגות, והדר משם לנהורא — מתדבקים ומתעלים משם לנהורא, וממתקים הקטנות שכל בגדולות — לכן יש להם כח זה

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It is not so with the nations of the world, who remain in smallness and physicality. Therefore our Sages said concerning Bil'am: "He did not even understand the mind of his animal," and this will be understood.

And man was created small — with small-mindedness. Yet surely the intent of the Holy One, blessed be He, in creating man was that he should serve Him! Why, then, was he first created without intellect, having no understanding to serve Him?

But this too is for the reason mentioned above — for "the superiority of wisdom comes from foolishness," and "the delight of darkness is to be included within light."

For smallness (*katnut*) is called the feminine aspect (*nukva*) relative to greatness (*gadlut*).

"And to your husband shall be your desire" (Bereishis 3:16) — the feminine arouses desire within the groom.

Likewise, man at first is in a state of smallness; afterward, when he reaches great intellect, he joins together everything — even the smallness — into greatness. This is the aspect of *zivug* (union).

And this is [the meaning of] "As a bridegroom rejoices over his bride, so shall your G-d rejoice over you" (Yeshayahu 62:5), as will be explained elsewhere.

And it is impossible to come immediately to the light of greatness; therefore, smallness must precede it.

This is the explanation of what was said above: "Why do the goats — meaning the trait of boldness within man — go first?" That is, smallness comes to a person first.

And the answer: "Like the creation of the world — first darkness, then light," as mentioned above.

And this is [the meaning of] "And Elokim called the light Day..." — just as there is no day without night, so too "And there was evening" (the smallness) comes first, and afterward "And there was morning" (the great intellect that examines his deeds).

"One day" — meaning: *oneness* was made one.

מה שאין בן אומות העולם, שנשארים בקטנות ובגשמיות, ולכן אמרו רז"ל גבי בלעם, השתא דעת בקמתו לא הוה ידע — לתקו, ויובן.

והאדם נברא קטן, בקטנות שכל, והלא פגות הקודשא בריך הוא היתה בבחינת האדם לעבדו, ומדוע בראו תחלה בלי שכל ואין לו דעת לעבדו?

אבל הוא גם כן מטעם הנזכר לעיל, כי יתרון החכמה מן הסכלות, ותיאובתא דחשוכא לאתכללא בנהורא.

כי הקטנות נקראת נוקבא לגבי הגדולות.

ואל אישך תשוקתך (בראשית ג', ט"ז) — הנקבה מעוררת תשוקה בחתן.

והאדם תחלה בבחינת קטנות, ואחר כך כשפא אל השכל הגדול מדבק הכל גם הקטנות לגדולות, והוא בבחינת זיווג.

וזהו כמשוש חתן על פלה ישיש עליך אלהיך, ויתבאר במקום אחר.

ואי אפשר לבוא לאור גדולות תכף, לכן בא הקטנות תחלה.

וזהו פרוש ב', מאי טעמא עיני — שהוא עזות שבאדם — מסגי ברישא, רצון לומר בא בתחלה לאדם הקטנות.

והשיב, כבריאתו של עולם — ברישא חשוכא וכו' — כאמר.

וזהו ויקרא אלקים לאור יום וגו' — כמו דלית יום בלא לילה, רק ויהי ערב הוא הקטנות תחלה, ואחר כך ויהי בקר — השכל הגדול שמבקר מעשיו.

יום אחד — נעשה אחדות אחד.

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And this, in general, is how it should be — that every person should follow this order: when he reaches thirteen years old, understanding should enter him.

וזהו בכלל, שכן ראוי להיות הסדר, שכל אדם ילך  
בן, ובבואו ל"ג שנה יכנס בו הדעת

*Daas* means connection — the joining of a lower level to a higher one — this is complete *daas*, as in the verse (Yirmiyahu 3:22): “Return, O backsliding children.”

דעת לשון חבור, מדרגה תחתונה לעליונה — זהו  
דעת שלם, על דרך (ירמיה ג', כ"ב) שובו בנים  
שובבים.

Meaning: matters that had become wayward — from the term “and he went after the desires of his heart” — should return and cleave together again.

רצון לומר, דברים שנעשו שובבים, מלשון וילך  
שובב בדרך לבו — תשובו ותדבקו יחד

However, there are some who do not merit *daas* even at thirteen years, and such a person is called a “child.”

אבל יש שלא זכה לדעת אפילו ב"ג שנה, ונקרא  
קטן.

And a person who does not possess *daas* is easily enticed by his inclination.

והאדם שאין לו דעת מתפתה אחר יצרו

This is the concept of the “enticement” written in the Torah — as in the incident of Potiphar’s wife with Yosef — and one must be saved from it, as Yosef saved himself.

וזהו ענין ההסטה הכתובה בתורה, במעשה דפוטפיר  
ליוסף, וצריך להנצל כמו שהציל עצמו יוסף

And my teacher, of blessed memory, said: What our Sages meant when they said that the image of his father appeared to him — it was because the garments she wore for him in the morning were not the same as those she wore for him in the evening, and she would adorn herself in them.

ואמר מורי זכרוננו לברכה: מה שאמרו ז"ל שנתראה  
לו דמות דיוקנו של אביו, משום שבגדים שלבשה לו  
שחרית לא לבשה לו ערבית, והיתה מתפארת בהם

And Yosef looked to the root of beauty and glory — from where it came — for the essential beauty is the vitality of G-d Himself, which is the attribute of Yaakov, *Tiferes*.

ויוסף הביט אל שורש היפי והתפארת מאין בא, כי  
עקר התפארת הוא חיות השם, שהוא מדת יעקב  
תפארת

This is the meaning of “the image of his father’s face” — and every person must do likewise.

זהו דמות דיוקנו של אביו, ונמצא כל אחד צריך  
לעשות כן

And this is [the meaning of the phrase] “Esther was *kar'ka olam* (the floor of the world).” Behold, *Esther* is from the word *hester* (concealment), as our Sages said: “Where is Esther in the Torah? As it is written, ‘And I will surely hide (*haster astir*) My face.’”

וזהו אסתר קרקע עולם היתה. והנה אסתר מלשון  
הסתר, כמאמר ז"ל אסתר מן התורה מנין, דכתיב  
ואנכי הסתר אסתיר

This means that the concealment extended to the very end of the levels — to the “earth’s floor” — where the vitality of the Holy One, blessed be He, became hidden, concealed, and contracted.

וזהו אסתר — רצון לומר, ההסתרה היתה עד סוף  
המדרגה, קרקע עולם, נסתר ונעלם ונצמצם חיות  
הקדושא בריך הוא

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

And this is what our Sages meant when they said, “He dug his nails into the ground” — meaning, he penetrated through the digging into the innermost hiddenness within the earth.

וְזֶה שֶׁאָמְרוּ, נָעַץ צִפְּרָנָיו בַּקֶּרֶקַע — רָצוֹן לוֹמַר, נִכְנָס בְּנִעְיָצָה אֶל תּוֹכֵיּוֹת הַגָּנוֹז בַּקֶּרֶקַע.

And “nails” (*tzipornayim*) represent the *moterot* — the superfluous aspects — and he entered through those superfluities into the innermost essence of the hidden matter.

וְצִפְּרָנִים הֵם מוֹתְרוֹת, וְהוּא נִכְנָס בְּמוֹתְרוֹת אֶל תּוֹכֵיּוֹת הַדָּבָר הַגָּנוֹז בְּמוֹתְרוֹת.

And this is [the meaning of] “And he came into the house to do his work” — the Zohar explains: “the work of the Holy One, blessed be He” — that is, *yichuda*, the unification of the lower levels with the higher ones, which is the complete unification.

וְזֶה וַיָּבֹא הַבֵּיתָה לַעֲשׂוֹת מְלָאכְתּוֹ — אָמַר בְּזוֹהַר: עֲבִידָתָא דְקוּדְשָׁא בְּרִיךְ הוּא, דָּא יַחְדָּא — דְּהֵיִינוּ שְׂוִיִּיחַד הַמְדְּרָגוֹת תַּחְתּוֹנוֹת בְּעֲלִיוֹנוֹת, שֶׁהוּא הַיַּחְדּוּד הַגָּמוּר.

And our Sages said: “Esther was greenish,” but “a thread of kindness was drawn over her.” For things that are at the lowest level are, by themselves, repulsive — as it says, “A woman — a bag full of filth.” Yet the Holy One, blessed be He, drew over it a thread of kindness.

וְאָמְרוּ, אֶסְתֵּר יִרְקַרְקַת הֵיטָה, אֲלָא שְׁחוּט שֶׁל חֶסֶד מְשׁוּף עָלֶיהָ. כִּי דְבָרִים שֶׁהֵם בְּסוֹף הַמְדְּרָגָה מַעֲצָמִים מְאוּסִים, עַל דֶּרֶךְ “אִשָּׁה חֲמַת מְלֵא צוֹאָה” וְכוּ', אֲלָא שֶׁהִקְדוּשׁ בְּרוּךְ הוּא מְשׁוּף חוּט שֶׁל חֶסֶד.

It follows that one should always cleave even more to the Holy One, blessed be He — Who is the kindness of all kindnesses and the delight of all delights.

נִמְצָא, לְעוֹלָם יִדְבֶּק יוֹתֵר בַּהִקְדוּשׁ בְּרוּךְ הוּא, שֶׁהוּא חֶסֶד כָּל הַחֲסָדִים וְתַעֲנוּג כָּל הַתַּעֲנוּגִים.

For, by way of *kal vachomer*: if because of a mere thread of kindness drawn over a repulsive thing there is awakened desire, how much more so should there be desire for the Source of Life itself.

עַל דֶּרֶךְ קַל וַחֲמֵר — אִם מִפְּנֵי שְׁחוּט שֶׁל חֶסֶד שֶׁמְשׁוּף בְּדָבָר מְאוּס נִמְשָׁף הַחֶשֶׁק, כָּל שֶׁכֵּן לְמַחֲיֵי חַיִּים.

Why, then, should one desire materiality?

וְלָמָּה יִתְאָוֶה אֶל הַגִּשְׁמוּ

This is the meaning of “How do we dance before the bride?” (*kalah*) — meaning, from the term *rikud* (to separate), as in separating the waste from the food.

זֶהוּ בִּיצֵד מְרַקְדִּין לִפְנֵי הַכֶּלֶה — רָצוֹן לוֹמַר, מְלַשְׁחֹן רִיקוּד — פְּסוּלָת מִתּוֹךְ הָאֵכָל.

Beis Shammai say: “The bride is beautiful because she is *chasudah* (gracious),” meaning that a thread of kindness is drawn over her — and one must not look at the material aspect but at the inner, vital essence.

בֵּית שַׁמַּי אוֹמְרִים, כֶּלֶה נָאָה הִיא מִפְּנֵי שֶׁחֲסוּדָה — שְׁחוּט שֶׁל חֶסֶד מְשׁוּף עָלֶיהָ — וְאִין לְהִבִּיט אֶל הַגִּשְׁמוּם רַק אֶל הָאֵכָל חַיּוֹת הַפְּנִימִי.

And Beis Hillel say: “The bride as she is.” They do not argue with one another; rather, one spoke in this manner and the other in that manner.

וּבֵית הִלֵּל אוֹמְרִים, כֶּלֶה כְּמוֹת שֶׁהִיא. וְלֹא פְּלִיגִי אֶהְדָּדִי, אֲלָא מֵר אָמַר בִּהְיָ לִישָׁנָא וּמֵר בִּהְיָ לִישָׁנָא.

The meaning is: Why is she called *kalah*? Because everything (*kol*) is included within her — in the mystery of *Knesses Yisrael*, within whom all is gathered and included.

רָצוֹן לוֹמַר, לָמָּה נִקְרָאת כֶּלֶה? מִפְּנֵי שֶׁהַכֹּל כְּלוּל בָּהּ, בְּסוֹד כְּנֻסֶת יִשְׂרָאֵל שֶׁהַכֹּל כְּנוּס וְנִכְלָל בָּהּ.



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And since all things have their root within her, therefore one must look to the root — and this will be understood.

ובכיון שכל הדברים שרשם בה, אם כן יביט אל השרש ויבין.

And what our Sages said, that “he entered to tend to his bodily needs” — this does not contradict what was said above, but rather each spoke in his own expression: meaning that even in matters that are bodily needs, he entered into the innermost essence of the matter.

ומה שאמרו רז"ל לעשות צרכיו הוא נכנס — אינו חולק על האמור, אלא גם כן מר אמר בהאי לישנא וכי' — שרצון לומר, אפלו בדברים שהם צרכיו של גוף נכנס אל תוך פנימיות הדבר.

And it is known that the Holy One, blessed be He, is in the aspect of the groom, and we are in the aspect of the bride.

וידוע שהקדושא בריך הוא בסוד חתן, ואנחנו בסוד כלה.

And He sent us *sevalonos* (gifts) — these are all the commandments, through which we adorn ourselves before the Groom, like a bride who must beautify herself to arouse the desire of her groom.

ושלח לנו סבלונות — הוא כל המצוות, שבהן נתקשט לפני החתן, בדרך הפלה שצריכה להתקשט להביא תשיקה בלב החתן.

Behold, the state of smallness must be included within greatness — this is called adornment, *decoration from that which was not*.

והנה הקטנות צריכה להכלל בגדולות, וזה נקרא קישוטין ממה דלא הנה.

And this is called *complete daas*, in the mystery of “And Adam knew Chavah his wife.”

וזה נקרא דעת שלמה, בסוד וידע אדם את חוה אשתו.

For the first Chavah and the second Chavah are one — the first Chavah being in the aspect of *enticing* (*hasatah*), and the second in the aspect of “Therefore shall a man call her woman,” as is known.

כי חוה ראשונה וחוה שנייה — היא חוה ראשונה בסוד ההסתה, וחוה שנייה “לזאת קרא אשה,” כנודע.

And man joined also the *enticing* aspect upward — this is [the meaning of] “And Adam knew Chavah,” which is secondary to Chavah, as our Sages expounded.

והאדם חבר גם ההסתה למעלה, וזהו “וידע אדם את חוה” — הטפל לחוה, כדרשו רז"ל.

And *knowledge* (*daas*) signifies union — and this is *complete daas*.

וידועה לשון חבור, וזהו דעת שלם.

Then one becomes a letter “ש” (Shin) with four heads — intellect, understanding, and within *daas*, love and awe.

ואז הוא ש של ארבעה ראשין — שכל ובינה, ובדעת אהבה ויראה.

There is also a Shin with three heads, and that is called *light daas* (*daas kalah*).

ויש ש של שלושה ראשין, ונקרא דעת קלה.

And our Sages said: “Why was his name called Yisro? Because he added (*yiter*) one section to the Torah” — meaning that within man there must be love and awe.

ואמרו רז"ל, למה נקרא שמו יתרו? שיתר פרשה אחת בתורה — רצון לומר, שצריכה להיות באדם אהבה ויראה.

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But love without awe is nothing. Even if it appears to him that he loves G-d, it is not true love; it only seems so to him because he is accustomed to worldly loves and types of affection, and imagines that he also has yearning for G-d — but it is not so.

אבל אהבה בלי יראה — אינה כלום. ואף על פי שנראה לו שאוהב השם — אינו אמת, אלא שנדמה לו כן מפני שהורגל באהבת עולם ובמיני אהבה, נדמה לו שיש לו גם כן תשוקה לה, ואינו כן.

Rather, he must first be in awe before Him, and afterward come to the attribute of love.

רק צריך לירא מפניו, ואחר כך יבוא למדת אהבה.

Then he can rectify even the lower levels, and his *daas* becomes complete, as stated.

ואז יוכל לתקן גם מדרגות תחתונות, ויהי דעת שלם. באמר.

And *Yisro* is derived from the root *yeter* (excess or addition), and when one comes near and draws close to G-d — to greatness — he “adds” (*yiter*) one section, and it becomes four heads.

ויתרו נקרא מלשון מותרות, וכשבא ונתקרב אל השם לגדולות — יתר פרשה אחת, ונעשה ארבעה ראשין.

This is what Moshe said (Bamidbar 10:31): “And you shall be to us as eyes” — for the eye sees and the heart desires.

ונה שאמר משה (במדבר י', ל"א) והיית לנו לעינים, כי עין רואה ולב חומד.

Then the eyes are said to have fallen — that is, the eyes fell from their level — for “the wise man’s eyes are in his head,” and they had fallen from that level.

ואז העינים נקראים נופלים, שנפלו העינים, כי העינים עיניו בראשו, ונפלו ממדרגה זו.

Therefore, he said: “Now the eyes will return to their place” — when he draws near to G-d and unifies everything to Him, in the mystery of “And Yisro rejoiced.”

על כן אמר, עתה יחזרו העינים למקומם — כשנתקרב אל השם וימחד הכל לה, בסוד ויחד יתרו.

And with this, the explanation is complete.

ודי כזה.

### [NOTE Summary

The discourse begins with the phrase “In the beginning, G-d created,” which Rabbi Menachem Nachum explains as “In the beginning — through the Torah.” The Torah, called “the beginning of His way,” is the inner energy through which all worlds were created. Thus, everything in existence contains Divine vitality — the *ko'ach ha'po'el banif'al*, the power of the Creator within the created. Man, too, embodies this principle, as the verse states, “This is the Torah: a man.” The Torah and G-d are one, and the purpose of creation is for the lowest realms to ascend, revealing the advantage of light emerging from darkness.

He interprets the descent of Yosef into Egypt as the soul’s descent into limitation (*meitzar yam*), to redeem fallen sparks of Torah. Even “the broken tablets” — shattered fragments of holiness — remain precious, resting in the Ark beside the whole Tablets, signifying that even fallen or confused states can be elevated when their Divine root is revealed. The wise person, says the Zohar, looks “to the head” — to the source — seeing not the external form but the inner life-force of G-d animating it.

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Rabbi Menachem Nachum continues: when a person studies Torah *not for its own sake*, he connects to fallen forms of desire or self-glorification, which themselves originate in Divine *tiferes* and love. When these are recognized and elevated back to their root, the study transforms immediately into *lishmah* — for its own sake. Thus, “from not for its own sake, one comes to for its own sake.” But if one remains self-focused, he dwells in darkness. “And darkness was upon the face of the deep” refers to those sunken in materiality, who must kindle the light of Torah; yet “the spirit of G-d hovers over the waters,” allowing return and reconnection with Divine vitality. The verse “Let there be light” then describes the emergence of pure *lishmah*, when speech for the sake of G-d illuminates. Initially, “light and darkness were mingled,” symbolizing mixed motives. But through separation — “And G-d divided between the light and the darkness” — one learns to distinguish the holy from the impure. The nations remain bound in small-mindedness, but Israel, through humility and struggle, ascend from darkness to light. Just as creation began with evening and followed with morning, so man’s spiritual development begins with smallness (*katnus*) and matures into greatness (*gadlus*). This pattern appears in youth, for at thirteen years old the human attains *daas* — the capacity to connect lower and higher faculties in unity.

When one lacks *daas*, he is easily tempted by his passions, as illustrated by Yosef’s trial. Yosef prevailed by gazing at “the root of beauty” — recognizing that all aesthetic charm originates in Divine *tiferes*. Thus, he transformed temptation into holiness. Even in concealment (*Esther* from *hester*), the Divine vitality lies buried “at the bottom of the world.” One must, like Yosef, penetrate even the outer shells (“dig his nails into the ground”) to reveal the hidden holiness within the mundane. The Zohar calls Yosef’s act “the labor of G-d,” for his resistance united the lowest and highest realms. This idea parallels the teaching “How do we dance before the bride?” The *kalah* (bride) represents creation, containing all elements within her. Beis Shammai emphasize her spiritual beauty — the inner light clothed within physicality — while Beis Hillel affirm her totality “as she is.” Both agree that one must perceive the inner vitality beyond material form. Even physical acts, “attending to one’s bodily needs,” can become Divine service when one enters the inner dimension of the act. The Holy One is the Groom; Israel, the Bride. The *mitzvos* are ornaments — *sevalonos* — through which the soul adorns herself to arouse Divine affection, restoring unity between Creator and creation. Finally, Rabbi Menachem Nachum teaches that the state of smallness must merge with greatness — “adornment from that which was not.” This is *complete daas*, the uniting of opposites as in “And Adam knew Chavah his wife.” True knowledge is union — integrating even the fallen or “enticing” aspects into holiness. When love and awe combine, man attains a “Shin with four heads” — intellect, understanding, love, and fear — a *daas shaleim*. Without awe, love is illusion; only reverence leads to true affection. Thus, *Yisro* (“addition”) symbolizes one who transforms excess and draws close to G-d, achieving the complete *daas* of unity — “And Yisro rejoiced.”

### Practical Takeaway

Everything in the world contains Divine vitality. The task of man is to look beneath appearances and reconnect each thing to its root. When we elevate even our egoistic drives and passions by tracing them back to their holy source, we transform darkness into light. Every descent, confusion, or concealment is an invitation to reveal G-d within it. True spiritual growth mirrors creation: “And it was evening, and it was morning — one day.”

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Smallness precedes greatness, but both belong to the same unity. By learning, praying, and living *lishmah* — for the sake of G-d — we fulfill the purpose of creation itself.

#### Chassidic Story

Once, Rabbi Menachem Nachum of Chernobyl noticed a villager proudly displaying his new silver belt buckle, boasting of its beauty. The Rebbe smiled and said, “If only a person would look at his own soul as he looks at silver! When the silversmith heats and hammers it, its brilliance returns. So too the soul — when G-d refines it through challenge, its inner light is revealed.” The villager fell silent, realizing that even worldly pride could be redirected upward — polished into a vessel for holiness. This reflected the Rebbe’s constant message: the Divine spark shines not beyond the world, but within it, waiting to be uncovered through awareness and transformation. (Source: *Me’or Einayim, Parshas Bereishis; Shivchei HaChassidim, Chernobyl tradition.*)

END NOTE]

#### מאמר ב

#### Introduction

Rabbi Menachem Nachum of Chernobyl (1730–1797), the author of *Me’or Einayim*, was one of the earliest Chassidic masters, a direct disciple of the Maggid of Mezritch and a spiritual father to generations of Chassidim. His teachings emphasize perceiving Divine vitality within all existence, transforming darkness into light, and recognizing that every descent serves a higher purpose of elevation. In this second segment on *Bereishis*, he continues to unveil the mystical dimension of renewal — specifically through the moon — revealing how human consciousness, Torah, and Divine union mirror cosmic cycles of concealment and revelation.

**In the Gemara (Sanhedrin) it is taught in the school of Rabbi Yishmael: “If Israel merited only to greet their Father in Heaven once a month, it would be enough.” Abaye said, “Therefore, it must be said while standing.”**

בגמרא דסנהדרין תנא דבי רבי ישמעאל, אלמלא לא זכו ישראל אלא להקביל פני אביהם שבשמים פעם אחת בחודש – דים. אמר אביי, הלכך צריך למימר מעומד.

To understand this matter, let us preface with what our Sages said: “The face of Moshe was like the face of the sun, and the face of Yehoshua was like the face of the moon.”

להבין הענין, נקדים מה שאמרו רז"ל: פני משה כפני חמה, פני יהושע כפני לבנה.

For it is already known that the mystery of the moon’s diminution corresponds to the fall of all levels into a state of smallness.

כי כבר נודע כי סוד מעוט הלבנה הוא, כי נפלו כל המדרגות בסוד קטנות.

From this smallness also comes the smallness of *daas* (knowledge), exile, and death.

ומזה בא גם כן קטנות הדעת והגלויות והמות.



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The smallness of *daas* corresponds to the mystery of the moon's diminishment. For we, Israel, are the main purpose of creation, and the Creator's intent was that we serve Him with complete *daas*.

It would have been fitting that man be born immediately with complete understanding, so that he might be capable at once of perfect service.

Yet the Divine order of the world is that man, at birth, is not ready for service of the Creator; with time he adds and grows in *daas* until, at thirteen years, he is called a man.

All this is a manifestation of the mystery of the moon's diminishment — because of the moon's complaint and its resulting reduction.

And we, the children of Israel, count by the moon and are compared to it, as is known.

Therefore, diminution comes into every aspect of man, both general and particular — that the *daas* must first pass through a state of smallness.

Likewise, the secret of exile is also the secret of the smallness of *daas*, as is known.

Afterward, renewal and greatness come to all Israel, though at present this is not constant — it alternates between fullness and deficiency.

But in the future, in the days of Moshiach, speedily in our days, "the light of the moon will be as the light of the sun."

As the verse says: "Your moon shall no longer withdraw" — for then all levels will emerge from smallness, and the *daas* will expand completely, without smallness preceding it.

As the verse states: "The earth shall be filled with the knowledge of G-d." *Daas* and comprehension will expand so greatly that, as our Sages said, each person will point with his finger and say, "This is our G-d, for whom we hoped."

והנה קטנות הדעת הוא בסוד מעוט הלכנה, כי אנחנו ישראל עקר פגנת הקריאה, ופגנת הבורא ברוך הוא שנעבוד אותו בשלמות הדעת.

והנה ראוי שהאדם תכף בעת הולדו יולד עם הדעת השלם, בכדי שיהיה ראוי תכף לעבודה השלימה.

אבל מה שמנהג העולם על פי הבורא ברוך הוא — שהאדם בעת הולדו אינו ראוי לשום עבודת הבורא, ובכל עת מוסיף והולך דעת יותר, עד בהגיעו ל"ג שנים שאז נשלם בגדולו בכדי שיקרא איש.

כל זה הוא בבחינת סוד מעוט הלכנה, על דבר קטרוג הלכנה שנתמעטה הלכנה.

ואנחנו בני ישראל מונים ללכנה, ומשולים אליה פגודע.

על כן בא המעוט בכל עניני האדם, בכלל ובפרט, שהדעת צריך להיות מקודם בבחינת מעוט.

וגם סוד הגלות הוא גם כן סוד קטנות הדעת פגודע.

ואחר כך בא החדוש והגדולות לכל ישראל, אף שפיהם אינו בתמידות — שהוא בסוד מלוי וחסרון.

ולעתיד, בימי המשיח במהרה בנמינו, יהיה אור הלכנה כאור החמה.

וכמו שאמר הכתוב: "וירחך לא יאסוף", כי אז יצאו כל המדרגות מן הקטנות, ועל כן יהיה הרחבת הדעת השלם בלי בבחינת קטנות קודם.

כמו שאמר הכתוב: "ומלאה הארץ דעה את ה'", שיתרחב כל כף הדעת וההשגה, על דרך שאמרו חז"ל שיהיה כל אחד ואחד מראה באצבעו ויומר: "זוהי קנינו לו".

# Menachem Nachum of Chernobyl

## Me'or Einayim

### Parshas Bereshis

The intent of this verse concerns the intellectual grasp and comprehension of His Divinity with expanded *daas*.

שְׁהִכּוּנָה הִיא עַל הַשָּׂגַת הַשִּׁכּוֹל וְהַשָּׂגַת אֱלֹהֵיהֶם  
בְּגִדּוּלוֹת הַדַּעַת

Therefore there will be the World of Resurrection and the nullification of death, for death also stems from the moon's diminishment.

וְעַל כֵּן יִהְיֶה עוֹלָם הַתְּחִיָּה וּבִטּוֹל הַמָּוֶת, כִּי הַמָּוֶת הִיא  
גַּם כֵּן מִקְטַנּוּת הַלְּבָנָה כְּאִמּוֹר

Then there will be constancy — without interruption, without absence — of the great *daas*, which we will merit in that time.

וְאִזּוּ יִהְיֶה תְּמִידִית בְּלִי הִפְסָק וּבְלִי הַעֲדָר, הַדַּעַת  
הַגָּדוֹל שְׁנִינָה אִזּוּ

Behold, it is known that the moon has no light of its own, but only that which it receives from the sun.

וְהִנֵּה נֹדֵעַ כִּי הַלְּבָנָה אֵין לָהּ אוֹר מֵעַצְמָהּ, כִּי אִם מֵהַשֶּׁמֶשׁ  
שֶׁמֶקְבָּלֶת מִן הַשֶּׁמֶשׁ

For the closer it draws to the sun, the more its light increases.

כִּי כָל מָה שֶׁמִּתְקַרְבֶּת אֶל הַשֶּׁמֶשׁ – נִתְוַסֵּף אוֹרָהּ

It is in the mystery of the letter *dalet*, which signifies *dalet le-it lei migarmah klum* — “poverty,” having nothing of its own.

וְהִיא בְּסוּד ד', דְּלִית לָהּ מִזְרָגָה עַל דְּלִית לָהּ מִגֶּרְמָהּ  
כְּלוּם

And we, the children of Israel, who are compared to the moon, are also in the aspect of the moon — having no light of our own, only the light that shines upon us from Above, in the mystery of the sun.

וְאִנְחֵנוּ בְּנֵי יִשְׂרָאֵל הַמְּשֻׁלָּמִים לְלְבָנָה – אֲנִי בְּסוּד  
לְבָנָה, שְׂאִין לָנוּ אוֹר מִצַּד עֲצָמֵנוּ, כִּי אִם אוֹר הַמֶּאִיר  
מִלְּמַעְלָה בְּסוּד הַשֶּׁמֶשׁ

And Moshe and Yehoshua were in the mystery of the sun and the moon — for Moshe was in the mystery of complete *daas*, in the greatness of *daas*,

וּמֹשֶׁה וַיְהוֹשֻׁעַ הָיוּ בְּסוּד חֲמָה וּלְבָנָה, כִּי מֹשֶׁה הוּא  
בְּסוּד הַדַּעַת הַשָּׁלֵם, בְּגִדּוּלוֹת הַדַּעַת

and Yehoshua had no light except that which Moshe our teacher, peace be upon him, transmitted to him and illuminated upon him.

וַיְהוֹשֻׁעַ לֹא הָיָה לוֹ אוֹר, כִּי אִם מֵהַשֶּׁמֶסֶר לוֹ וְהָאִיר  
עָלָיו מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם

This is what our Sages said: “Moshe received the Torah from Sinai and transmitted it to Yehoshua.” It was an act of transmission, not reception as Moshe's own.

וְהוּא מֵהַשֶּׁמֶסֶר רַז"ל: מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי  
וּמִסִּרָּה לַיהוֹשֻׁעַ, כִּי אֵינוּ אֵלָּא בְּחִינַת מִסִּרָּה, וְלֹא  
קִבְלָהּ מִמֶּנּוּ כְּמוֹ מֹשֶׁה עֲצָמוֹ

Therefore it says of Yehoshua (Shemos 33:11): “A lad would not depart from the tent.” The term *na'ar* signifies smallness.

וְעַל כֵּן נֶאֱמַר בִּיהוֹשֻׁעַ (שְׁמוֹת ל"ג, י"א): “נָעַר לֹא  
יָמִישׁ מִתּוֹךְ הָאֹהֶל,” בְּחִינַת נָעַר – הוּא קְטָנוּת

Therefore he would not depart from Moshe's tent, to always draw close to the light of the sun and receive light.

עַל כֵּן לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל שֶׁל מֹשֶׁה, לְהִתְקַרֵּב  
תְּמִיד לְאוֹר הַשֶּׁמֶשׁ לְקִבֵּל אוֹר

Thus, when Moshe our teacher, peace be upon him, passed away, three hundred laws were forgotten during the days of Moshe's mourning — because Yehoshua was distanced from the light of the sun.

וְלָכֵן כְּשֶׁנִּסְתַּלַּק מֹשֶׁה רַבֵּינוּ עָלָיו הַשָּׁלוֹם, נִשְׁכַּחוּ  
מִמֶּנּוּ שְׁלוֹשׁ מֵאוֹת הִלְכוֹת בִּימֵי אָבֶל שֶׁל מֹשֶׁה, עַל  
יְדֵי שְׁנִתְרַחַק מְאוֹד הַשֶּׁמֶשׁ

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

For forgetfulness also stems from the mystery of the moon's diminishment.

כִּי הַשְׁכָּחָה הִיא גַם כֵּן מִסוּד מַעוֹט הַלְבָנָה

And as long as the moon remains diminished, though it seems as if one unites with the Blessed Creator, it is only in the aspect of a "back-to-back" union.

וְכָל זְמַן שֵׁשׁ מַעוֹט הַלְבָנָה, אִף שֶׁכְּבִיכּוֹל מְתַיַּחֲדִין בְּבוֹרָא יִתְבָּרֵךְ, מִכָּל מְקוֹם אֵינּוּ אֵלָּא בְּסוּד זְיוּג אַחֹר בְּאַחֹר כְּבִיכּוֹל

As the verse says (Eichah 2:3): "He has withdrawn His right hand," and also, "They were to him as a sign, but not as the inner countenance."

כְּמוֹ שֶׁאָמַר הַכְּתוּב (אֵיכָה ב', ג'): "הָשִׁיב אַחֹר יְמִינִי, וְכְמוֹ שֶׁאָמַר הַכְּתוּב: "וַיְהִיו לְאֹתוֹת וּלְאִימֹת לִפְנֵי"

Yet at the time of the Giving of the Torah to Israel through Moshe our teacher, peace be upon him, the smallness of the moon was repaired.

וּבְשַׁעֲת מַתָּן תּוֹרָה לְיִשְׂרָאֵל עַל יְדֵי מֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם – שֶׁאָז נִתְקַן בְּחִינַת קִטְנוּת הַלְבָנָה

For at that time, through the Giving of the Torah, they merited to emerge from the category of *katnus hadaas* and attain complete *daas*.

שֶׁאָז, עַל יְדֵי מַתָּן תּוֹרָה, זָכוּ שֶׁיֵּצְאוּ מִכָּלֵל קִטְנוּת הַדַּעַת וּבָאוּ לְדַעַת הַשְּׁלֵם

For this reason that generation was called *Dor De'ah* — the Generation of Knowledge.

שֶׁעָבוּר זֶה נִקְרָא דוֹר דַּעַה כְּנוֹדָע

Therefore they went out from the exile of Egypt — for even *daas* itself came out from the narrowness of smallness.

אֲשֶׁר עַל כֵּן יָצְאוּ מִגְּלוּת מִצְרַיִם, עַל שְׁגֵם הַדַּעַת יָצָא מִמִּיצַר קִטְנוּת

Hence it is written (Shemos 32:16): "Engraved upon the Tablets" — do not read *charus* (engraved), but *cheirus* (freedom): freedom from the Angel of Death, freedom from subjugation to kingdoms.

וְעַל כֵּן כְּתוּב (שְׁמוֹת ל"ב, ט"ז): "חֲרוּת עַל הַלְּחָוֹת" — אַל תִּקְרִי חֲרוּת אֵלָּא חֲרוּת; חֲרוּת מִמְּלֶאךָ הַמָּוֶת, חֲרוּת מִשְׁעָבֹד מַלְכוּיֹת

For once they merited complete *daas* and rectified the secret of the moon's diminishment, they were freed from all limitation — from death and from exile — which arise from *katnus*, as mentioned above.

שֶׁכִּינּוּ שֶׁזָּכוּ לְדַעַת שְׁלֵם וְנִתְקַן סוּד הַמַּעוֹט – הִיָּתָה חֲרוּת מִן הַכָּל, מִמְּלֶאךָ הַמָּוֶת וּמִשְׁעָבֹד מַלְכוּיֹת, שֶׁבָּא מִסוּד הַקִּטְנוּת כְּאֹמַר לְמַעַלָּה

Therefore it is said there (Shemos 33:11): "And G-d spoke to Moshe face to face," for he was always in the greatness of *daas*.

וְעַל כֵּן נֶאֱמַר שֶׁם (שְׁמוֹת ל"ג, י"א): "וַיְדַבֵּר ה' אֵל מֹשֶׁה פָּנִים אֶל פָּנִים," עַל שֶׁהוּא הָיָה תָּמִיד בְּגִדּוּלוֹת הַדַּעַת

According to the root of his soul, he was always in a state of union and coupling "face to face."

לְפִי שֶׁרֶשׁ נִשְׁמָתוֹ – הָיָה אֲצֻלוֹ בְּחִינַת יְחוּד וְזְיוּג פָּנִים בְּפָנִים תָּמִיד

And also the entirety of Israel, at the time of the Giving of the Torah, before they sinned with the [Golden] Calf — it is written (Devarim 5:4): "Face to face did G-d speak with you all."

וְגַם כָּלֵל יִשְׂרָאֵל, בְּשַׁעֲת מַתָּן תּוֹרָה, קֹדֶם שֶׁחָטְאוּ בַּעֲגֹל, נֶאֱמַר (דְּבָרִים ה', ד'): "פָּנִים בְּפָנִים דִּבֶּר ה' עִם כָּל קְהִלְכֶּם וְגו'

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

Meaning that all of your congregation merited the union of “face to face,” which is the aspect of coupling and unification that occurs only when one is not in a state of smallness.

שְׂכָל קְהֵלְכֶם זָכוּ לִיחוד בְּחִינַת פָּנִים בְּפָנִים, שֶׁהוּא בְּחִינַת זְיוּג וְיחוד בְּעַת שְׁאִינוֹ בְּקִטְנוּת.

Therefore, when they sinned afterward with the Calf, they fell and returned to the level of smallness.

וְעַל כֵּן בְּשִׁחְטָאוֹ אַחֵר כִּד בְּעֶגֶל – נָפְלוּ וְשָׁבוּ לְמַדְרַגַּת הַקִּטְנוּת.

And the smallness spread throughout all levels, as all returned to the prior state — such that we will not again merit that level permanently until the coming of our righteous Redeemer, speedily in our days, as explained above.

וְנִעְשָׂה הִתְפַּשְׁטוּת הַקִּטְנוּת בְּכָל הַמַּדְרָגוֹת, שֶׁשָּׁבוּ בָּלֵם לְבְּחִינַת הַקְּדוּשָׁת, שֶׁלֹּא נִזְכֶּה עוֹד לְמַדְרַגָּה זוֹ בְּתִמְדִּיּוּת עַד בִּיאַת גּוֹאֲלֵנוּ הַצָּדִק בְּמַהֲרָה בְּיָמֵינוּ בְּמִבּוֹאֵר לְמַעַלָּה.

But with Moshe, his level remained. Therefore, it says even after this (Shemos 33:11): “And G-d spoke to Moshe face to face.”

וְאֶצֶל מֹשֶׁה נִשְׁאָר מַדְרַגְּתוֹ, עַל כֵּן נֶאֱמַר גַּם אַחֵר זֶה: “וַיְדַבֵּר ה' אֶל מֹשֶׁה פָּנִים אֶל פָּנִים.”

And afterward it is written: “And Yehoshua bin Nun, a lad, would not depart,” for he was also in the aspect of the moon’s smallness, as I wrote above.

וְכָתוּב אַחֵר זֶה: “וַיְהִי־שָׁעָ בֶן נוּן וַעַר לֹא יָמִישׁ וְגו',” שֶׁהוּא הִנָּה גַם כֵּן בְּבְּחִינַת קִטְנוּת הַלְּבָנָה, כַּמָּה שֶׁכָּתַבְתִּי לַעֲיֵל.

Behold, the aspect of a “face-to-face” union is called the inclusion of the feminine within the masculine.

וְהִנֵּה, בְּחִינַת זְיוּג פָּנִים בְּפָנִים נִקְרָא הִתְכַּלְּלוּת נִוְקְבָא בְּדִוְכָרָא.

For through the state of complete greatness, without any smallness, which expresses the great yearning of Israel toward the Blessed Creator —

כִּי עַל יְדֵי גְדוּלוּת הַשָּׁלֵם, כְּלִי שׁוֹם מְעוּט, שֶׁהוּא גִדְל תְּשׁוּקַת יִשְׂרָאֵל אֶל הַבּוֹרֵא יִתְבָּרַךְ.

as our Sages said: “Each one will point with his finger and say, ‘This is our G-d, for whom we hoped,’ — they become unified with Him, and are included within Him, becoming one unity.

כְּמוֹ שֶׁאָמְרוּ רַז"ל: “כָּל אֶחָד וְאֶחָד מֵרָאֵה בְּאֶצְבָּעוֹ וְיוֹמֵר: ‘זֶה ה' קוֹיֵנוּ לוֹ’” — נִעְשׂוּ אֶחָדוֹת עִמּוֹ יִתְבָּרַךְ, וּמִתְכַּלְּלִין בּוֹ, וְנִעְשִׂים אֶחָדוֹת אֶחָד.

This occurs through the intensity of cleaving and yearning that they arouse within themselves toward the Blessed Creator.

עַל יְדֵי גִדְל הִתְדַבְּקוֹת וְהִתְשׁוּקָה שֶׁמְעוֹרְרִין בְּעַצְמָם לְבוֹרֵא יִתְבָּרַךְ שְׁמוֹ.

Likewise, there is the great yearning that is aroused, so to speak, in the Blessed Creator Himself, to cleave to Knesses Yisrael through the greatness of their comprehension.

וְגַם גִּדְל הִתְשׁוּקָה שֶׁמְתַעֲוֵר כְּבִיכּוֹל בּוֹ יִתְבָּרַךְ, לְדַבֵּק בְּכִנְסַת יִשְׂרָאֵל, עַל יְדֵי גִדְל הַשְׁגָּתָם.

For we, the children of Israel, are in the aspect of the feminine, receiving all flow from Him, as it is written (Devarim 33:4): “The Torah that Moshe commanded us...” — do not read *morashah* (heritage), but *me'orasah* (betrothed).

כִּי אֲנַחְנוּ בְּנֵי יִשְׂרָאֵל בְּסוּד נִוְקְבָא, שֶׁאֲנוּ מְקַבְּלִים כָּל הַשְּׁפָעוֹת מִמֶּנּוּ יִתְבָּרַךְ, כְּמוֹ שֶׁאָמַר הַכָּתוּב (דְּבָרִים ל"ג, ד'): “תּוֹרָה צִוָּה לָנוּ מֹשֶׁה וְגו'” — אֵל תִּקְרִי מוֹרְשָׁה אֶלֹא מְאוֹרְסָה.



## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

Therefore, at the Giving of the Torah, when there occurred a “face-to-face” union, it is written (Shemos 19:10): “Go to the people and sanctify them,” which is the secret of sanctification of the feminine.

ועל כן, במתן תורה, שנעשה אז בחינת זיווג פנים  
בפנים, נאמר (שמות י"ט, י'): "לך אל העם  
וקדשם וגו'" – שהוא סוד הקדושין לנוקבא.

Then, a union was formed — as it were — through inclusion, such that the feminine became called masculine by virtue of her inclusion in him, through the greatness of her yearning and love for the Blessed One, with expanded *daas* and without smallness.

ונעשה אז בביכול אחדות על ידי התפללות, להקרא  
גם כן בשם דכורא על ידי התפללות בחינת נוקבא  
בדוכרא, על ידי גדל התשוקה והאהבה אליו ותברך  
בגדל השגת הדעת בלי קטנות.

For example — with infinite separations — in the physical union, through passionate desire the feminine becomes included in the masculine, and through this union there is conception, and “they become one flesh,” through inclusion and oneness that first occurs in their spirits.

למשל, באלף אלפי אלפים הבדלות, בזיווג הגשמי,  
שעל ידי התשוקה נעשית התפללות נוקבא בדוכרא,  
ועל ידי זה בא ההולדה, והיו לבשר אחד, על שם  
התפללות ואחדות שנעשה מקודם ברוחם.

For without this prior spiritual union, physical birth could not occur — for “they became one flesh” only after they were already united in spirit.

שבלעדי זאת לא הייתה ההולדה, להיות אחד בך  
לבשר אחד.

Therefore, one who dwells without a wife is called “half a body,” for the union of soul and form is incomplete.

ועל כן, השרוי בלא אשה – רק פלג גופא, בך  
בגמשל.

With infinite separations, this applies to the Divine union of the Blessed One with Knesses Yisrael: when it is in a “face-to-face” state, Knesses Yisrael is called masculine, by virtue of her inclusion within the masculine.

באלף אלפי אלפים הבדלות עד אין קץ ואין תכלית  
– באלוהותו ותברך עם כנסת ישראל: ששהוא  
בבחינת זיווג פנים בפנים – נקראת כנסת ישראל  
בחינת דכורא, על שם התפללותה בבחינת דכורא.

And behold, even though now we, the Congregation of Israel, are in the secret of smallness and diminution, nevertheless, at the time of the sanctification of the moon, there occurs that very union that existed at the time of the Giving of the Torah — a union of “face to face,” in the aspect of greatness and the fullness of the moon.

והנה אף שפעת אנו כנסת ישראל בסוד הקטנות  
והמעוט, מפל מקום בעת קדוש הלבנה נעשה בחינת  
יחוד זה שהיה בשעת מתן תורה, בבחינת זיווג פנים  
בפנים, בסוד הגדלות ומלוי הלבנה.

Therefore, there is awakened then a yearning and joy in anyone who possesses a divine spirit — one who feels a spiritual delight and closeness to the Blessed Creator, to sanctify himself in His holiness.

על כן נתעורר אז תשוקה ושמחה למי שיש בו רוח  
אלוהות, שמרגיש תענוג רוחני והתקרבות לבורא  
ברוך הוא, להתקדש בקדושתו ותברך שמו.

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

For then, that which was the aspect of “the letter dalet” — “she has nothing of her own” — is elevated and yearns upon her Beloved in a single union, through her inclusion in the aspect of the masculine.

שָׁאוּ מִה שְׁהִיָּה בְּחִינַת ד' – דְּלִית לָהּ מִגְרָמָה כָּלוּם –  
הוֹעֲלָתָהּ וּמִתְרַפָּקֶת עַל דּוּדָהּ בְּיַחֲוֹד אֶחָד,  
בְּהִתְכַלְלֻתָהּ בְּבְחִינַת דְּכוּרָא

Therefore, there is a tradition that from the time of the sanctification of the moon, one need not fear that he will die during that month —

וְעַל כֵּן יֵשׁ קִבְלָהּ, כִּי מֵעַת קִדּוּשׁ הַלְבָנָה לֹא יָדָאג  
– שְׂיָמוּת בְּאוֹתוֹ הַחֹדֶשׁ

for since he has reached the level of “face to face” and greatness at the time of the sanctification of the moon, he has gone out from the state of smallness.

כִּי בַעֲבוּר שְׂבָא לְבְחִינַת פָּנִים בְּפָנִים וּגְדֻלוֹת בָּעֵת  
קִדּוּשׁ הַלְבָנָה, יֵצֵא מִן הַמַּעוֹט

Therefore, he has gone out from all things that are in the secret of diminishment, and he has gone out from death — for death, too, is from the secret of diminishment, as explained above.

וְעַל כֵּן יֵצֵא מִכָּל הַדְּבָרִים שֶׁהֵם בְּסוּד הַמַּעוֹט, וְיֵצֵא  
מִן הַמִּיתָה, כִּי הִלָּא הִיא מְסוּד הַמַּעוֹט גַּם כֵּן, כַּמְבֹאָר  
לְמַעֲלָה

And he becomes as on the day of the Giving of the Torah, when there was freedom from the Angel of Death — and this suffices for him for the entire month, that he will not die through the death that stems from the secret of smallness.

וְנַעֲשֶׂה כַּיּוֹם שֶׁהִיָּה בְּשַׁעַת מַתַּן תּוֹרָה, שֶׁהִיָּה חֲרוּת  
מִמְלֶאכֶת הַמָּוֶת – וְזֶה מְסַפִּיק לוֹ לְכָל הַחֹדֶשׁ, שְׁלֹא  
יָמוּת בְּמִיתָה הַבָּאָה מְסוּד הַקְטָנוּת

And this is [the meaning of the saying] of Hanah of the house of Rabbi Yehudah: “If Israel had merited only to greet the Face of their Father in Heaven” — specifically “Face,”

וְזֶהוּ “חֲנָא דְּבִי ר' יְהוּדָה: אֵלְמָלִי לֹא זָכוּ יִשְׂרָאֵל אֵלָא  
לְהַקְבִּיל פָּנֵי אֲבִיהֶם שְׁבַשְׁמִים” – פָּנִים דִּיקָא

for if Israel had not merited in this time — when we are in the secret of smallness — other than to greet the Face of their Father,

שְׁאֵלְמָלִי לֹא זָכוּ יִשְׂרָאֵל בְּזִמְנֵה זֶה, שְׁאֵנוּ בְּסוּד  
הַקְטָנוּת, אֵלָא לְהַקְבִּיל פָּנֵי אֲבִיהֶם

that is, the aspect of “face-to-face” coupling mentioned above — even once a month, at the time of the sanctification of the moon —

בְּחִינַת זְיוּג פָּנִים בְּפָנִים כְּאֶמֶר – אַף פַּעַם אַחַת  
– בְּחֹדֶשׁ, בְּעַת קִדּוּשׁ הַלְבָנָה

for then there is an aspect of “face to face” with the sea, and through this is born fruitfulness in his divine service,

שְׁאֵנוּ נַעֲשֶׂה בְּחִינַת פָּנִים בְּפָנִים דִּים, וְעַל יְדֵי כֵן  
נַעֲשֶׂה בְּחִינַת הוֹלָדָה בַּעֲבוּדָתוֹ יִתְבָּרַךְ שְׁמוֹ

for they are then included, through the mitzvah of sanctifying the moon, in Him, blessed be He, becoming one with Him — such that their service and cleaving are directed to Him alone.

שְׁנִתְכַלְלוּ אַז עַל יְדֵי מִצְוַת קִדּוּשׁ הַלְבָנָה בּוֹ יִתְבָּרַךְ,  
לְהִיּוֹת אֶחָדוֹת עִמּוֹ יִתְבָּרַךְ, לְהִיּוֹת עֲבוּדָתוֹ אֵלָיו  
וְדְבָקוֹתוֹ בּוֹ יִתְבָּרַךְ

Abaye said: therefore, one must recite it standing — for it is known that the words pertaining to the masculine are from a standing position, while the words pertaining to the feminine are from a seated position, as is known.

אָמַר אַבְיִי: הֲלָכָה צְרִיף לְמִימְרֵיהּ מַעוּמַד, דְּנוֹדַע כִּי  
מִלִּין דְּדְכוּרָא הוּא מַעוּמַד, וּמִלִּין דְּנוּקְבָא הוּא  
בִּישִׁיבָה כְּנוֹדַע

## Menachem Nachum of Chernobyl

### Me'or Einayim

### Parshas Bereshis

Therefore, here at the time of sanctifying the moon — since the feminine aspect, as it were, prays to the masculine and is then called masculine — the mitzvah is considered words of the masculine, which are said standing.

ועל פן פאן, בעצת קדוש הלבנה, שאז מתפללת בחינת נוקבא בביכול בדכורא, ונקרא דכור, ונהשבת המצוה מילין דדכורא שהוא מעומד

And therefore the sanctification of the moon is called, in the mystery, a *kiddushin* — as it were, a sanctification with her Beloved.

ועל פן נקרא קדוש לבנה בסוד הקדושין בביכול עם דודה.

And therefore it is said (Shir HaShirim 8:5): “Who is this that rises... leaning upon her Beloved.” *Misperakeses* means cleaving — that is, connecting with her Beloved in unity and inclusion.

ועל פן נאמר (שיר השירים ח', ה'): “מי זאת עולה... מתרפקת,” פרוש מתחברת על דודה — פרוש עם דודה באחדות והתכללות אחד.

So too, at the time of Torah study, one who merits to study *lishmah*, with awe and love and expanded consciousness, also leaves the state of smallness and the diminishment of the moon.

וכן בשעת עסק התורה, מי שזוכה להיות עוסק לשמה בדחילו ורחימו במוחין גדולים — על ידי זה יוצא גם פן מבחינת קטנות ומעוט הלבנה

He then comes into the aspect of greatness of *daas*, with expanded consciousness and great closeness to the Blessed Creator, feeling within his soul connection and attachment in love to Him in the world, and a great cleaving.

ובא לבחינת גדלות הדעת ומוחין גדולים והתקרבות גדולה לבורא פרוף הוא ופרוף שמו, שפרגיש בנפשו התכללות והתקשרות באהבתו יתברך שמו בעולם מאד, ודבקות גדולה

This is a reflection of what was at the time of the Giving of the Torah — the union of “face to face,” the inclusion of the feminine in the masculine, which lifts him out of all diminutions.

בחינת מעין שהיה בשעת מתן תורה — שהוא זיווג פנים בפנים והתכללות בחינת נוקבא בבחינת דכור — שיוצא אז מכל המעוטין

Therefore our Sages said: “You have no free man except he who occupies himself with Torah,” for such a person is free from the subjugation of kingdoms — that is, from exile, which comes from the mystery of diminishment.

על פן אמרו: “אין לה פן חורין אלא מי שעוסק בתורה,” שהוא חרות משעבוד מלכות, שהוא הגלות שבא מסוד המעוט

And since he attains greatness and expansiveness of *daas*, exile has no dominion over him, as our Sages said: “They remove from him the yoke of government and the yoke of worldly toil.”

ועל ידי שהוא בא לגדלות והרחבת הדעת, אינו חל עליו הגלות, כמאמר חז"ל: “מעבירין ממנו על מלכות ועל דרך ארץ”

Likewise, he attains freedom from the Angel of Death — as we find by several *Tannaim*, *Amoraim*, and by King David, peace be upon him — for because they were occupied with Torah, death could not overpower them.

וכן נמי חרות ממלאך המות, כמו שמצינו בכמה תנאים ואמוראים ודוד המלך עליו השלום, שעל שהיו עוסקים בתורה לא יכל להם

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### Me'or Einayim Parshas Bereshis

And all this is in one who studies Torah in the manner described — for he then leaves the category of diminishment, and it becomes for him a reflection of what existed at the time of the Giving of the Torah in general, and a reflection of what will be in the days of Moshiach, speedily in our days, with pleasantness.

However, nowadays this union is interrupted; it occurs only when one studies Torah for its own sake, with awe and love. Through such Torah study, there is formed a union in the aspect of “face to face,” wherein there are no judgments at all, for he is united and included with the Blessed One, to be called by the name “masculine.”

The reason for this is that Torah is in the mystery of *Binah*, and from *Binah* “the judgments are aroused.” These judgments are only sweetened when they are returned to their root — for when brought to their source, they are sweetened.

As it is written (Mishlei 8:14): “I am Binah, mine is Gevurah.” Meaning: since “I am Binah,” therefore “mine is Gevurah” — one must bring the *Gevurot* (which are the judgments) to Me, into Torah, where they are sweetened through inclusion in the union of “face to face.”

There, in the aspect of the masculine with the Blessed One — which is unity with Him — since it becomes a complete oneness, no judgment rules at all.

For judgment arises from the secret of constriction and diminishment; but since he has reached the greatness of *daas*, there are no judgments there at all.

Thus, that which was the aspect of “the letter dalet” — “she has nothing of her own” — becomes unified with Him, and then He is called “Gomel Dalim,” the One who bestows kindness upon the poor —

to bind her — the aspect of *dalet* — with the Living G-d, the ultimate good, to be called by His Name — the aspect of masculine.

וְכָל זֶה בְּעוֹסֵק בַּתּוֹרָה בְּאִפְסוֹ הָאִמּוֹר, שְׂיוֹצֵא אֶז מִכָּל הַמַּעוֹט — שֶׁאֵז נַעֲשֶׂה אֶצְלוֹ בְּחִינַת מַעֲיָן שְׁהִיָּה בְּשַׁעַת מִתֵּן תּוֹרָה בְּכָלִיּוֹת, וּמַעֲיָן שְׁהִיָּה בַּעֲת הַמְּשִׁיחַ בְּמִתְהַרָה בְּמִינּוֹ בְּחֻמִּידוֹת.

אֲדָ שְׂכֵהִיּוֹם הוּא בְּהֶפְסֵק, שְׂאִינּוּ כִּי אִם כְּשֶׁעוֹסֵק בַּתּוֹרָה לְשִׁמָּה בְּדַחֲלִיו וּרְחִימוֹ, שֶׁנַּעֲשֶׂה עַל יְדֵי עֶסֶק הַתּוֹרָה הֵיאָה יַחֲדוּ בְּבְחִינַת פָּנִים בְּפָנִים, שֶׁאֵז אֵין דִּינִים כָּלֵל, מֵאַחֵר שֶׁנִּתְאַחַד וְנִתְפַּלֵּל עִמּוֹ יְתִבְרָךְ, לְהִקְרָא בְּשֵׁם דְּכוּרָא.

וְטַעַם הַדָּבָר הוּא כִּי הַתּוֹרָה הִיא בְּסוֹד הַבִּינָה, וּבִינָה מִינָה דִּינִין מִתְעָרִין, וְאֵין דִּינִים נִמְתָּקִים אֶלָּא בְּשִׁרְשָׁם; כְּשֶׁמְבִיאִים אוֹתָם לְשִׁרְשָׁם — נִמְתָּקִים.

כְּמוֹ שֶׁאָמַר הַכֹּתוּב (מִשְׁלֵי ח', י"ד): “אֲנִי בִינָה לִי גְבוּרָה.” שֶׁעַל יְדֵי שֶׁאֲנִי בִינָה — לִי גְבוּרָה; צָרִיךְ לָבוֹא עִם בְּחִינַת הַגְּבוּרָה, שֶׁהֵם הַדִּינִים, אֵלֵי — לְהַבִּיאֵם בְּתוֹךְ הַתּוֹרָה, שֶׁשֶּׁם נִמְתָּקִים עַל יְדֵי הַתְּכַלּוֹת בְּזִיוּג פָּנִים בְּפָנִים.

בְּבְחִינַת דְּכוּרָא עִמּוֹ יְתִבְרָךְ — שֶׁהוּא אֶחָדוֹת עִמּוֹ יְתִבְרָךְ — וּמֵאַחֵר שֶׁנַּעֲשֶׂה אֶחָדוֹת, אֵין שׁוּם דִּין שׁוֹלֵט כָּלֵל.

שֶׁהוּא בָּא מִסּוֹד מַעוֹט וְצִמְצוּם; וּבַעֲבוּר שֶׁהוּא בָּא לְגַדְלוֹת הַדַּעַת, אֵין שׁוּם דִּינִין כָּלֵל.

וְאִם כֵּן מַה שְׁהִיָּה בְּחִינַת ד' — דְּלִית לָהּ מִגְרָמָה כְּלוּם — נִתְאַחַד עִמּוֹ יְתִבְרָךְ, וְאֵז נִקְרָא “גּוֹמֵל דָּלִים,” שֶׁהוּא גּוֹמֵל חֶסֶד עִם מְדַרְגּוֹת בְּחִינַת ד'.

לְקִשְׁרָהּ בְּחֵי הַחַיִּים טוֹב הַגָּמוּר, לְהִיּוֹת נִקְרָא בְּשֵׁמוֹ — בְּחִינַת דְּכוּרָא.



## Menachem Nachum of Chernobyl

Me'or Einayim

Parshas Bereshis

And it may be said that this is the meaning of what our Sages said (Shabbos 104a): “The children came today to the Beis Midrash and said a teaching that was never said even in the days of Yehoshua bin Nun.”

[They said:] “Alef-Beis — *Alef, Binah; Gimel-Dalet, Gomel Dalim*.” The meaning is as stated: the “children” (*dardakei*) represent smallness, the aspect of the lad — small in *daas*.

These children — i.e., the state of smallness — “came today to the Beis Midrash,” meaning that from smallness they entered into Torah, the inner Beis Midrash, which is Torah, called “Midrash Chachamim.”

For all the states of smallness and judgments — which are the aspect of *dardakei* — come into the Torah, and there they are sweetened.

For the Torah is the root of the judgments. And this is what they said: “Alef-Binah” — *Alef* means “teaching,” as it is written (Iyov 33:33), “I will teach (*va’a’alefcha*) you wisdom.”

Through learning *Binah* — “Alef Binah” — one becomes “Gomel Dalim,” bestowing kindness upon the poor aspects, thereby sweetening the judgments that come from the mystery of constriction and smallness.

Then one enters the state of the complete greatness of *daas*, and becomes “Gomel Dalim,” doing kindness with the aspect of *dalet* — “she has nothing of her own” — uniting it with the masculine aspect where there are no judgments, only freedom from the Angel of Death and from the subjugation of kingdoms.

And this is what they meant when they said that “even in the days of Yehoshua bin Nun it was not said as they said it,” meaning: that now, when the aspect of smallness comes to Torah and is transformed into greatness — a “face-to-face” union like at the time of the Giving of the Torah, and as it will be in the future —

ואפֿשר לומר, שְׁזָהוּ מַה שְּׁאָמְרוּ רַז"ל (מִסֵּכֶת שְׁבֵת):  
“אֵתוּ דַרְדָּקֵי הָאֵידִנָּא לְבִי מְדַרְשָׁא, וְאָמְרוּ מִלְתָּא  
”דַּאֲפִלוּ בִימֵי יְהוֹשֻׁעַ בֶּן נוּן לֹא אֶתְאָמַר כְּוַתִּיָּהוּ.”

אַלֶּף-בֵּית – אֶלֶף בִּינָה; גִּמֶּל-דָּלֶת, גּוֹמֵל דָּלִים. “  
שְׁהַכּוֹנָה הִיא כְּאָמֹר: “אֵתוּ דַרְדָּקֵי” – פְּרוּשׁ, דַּרְדָּקֵי  
הוּא קִטְנוּת, בְּחִינַת נֶעַר, שֶׁהוּא בְּקִטְנוּת הַדַּעַת

שְׁבִיחֵינָת דַּרְדָּקֵי, שֶׁהוּא קִטְנוּת הַדַּעַת, כֹּא הָאֵידִנָּא  
לְבִי מְדַרְשָׁא – פְּרוּשׁ, שְׁמִשְׁקָנוּת כֹּא אֵל הַתּוֹרָה,  
שֶׁהִיא בְּחִינַת בִּי מְדַרְשָׁא פְּנִימִית, הַמְדַרְשׁ שֶׁהִיא  
הַתּוֹרָה, שְׁנִקְרָאת מְדַרְשׁ חֲכָמִים

שְׁכָל הַקִּטְנוּיּוֹת וְהַדִּינִים שֶׁהֵם בְּחִינַת דַּרְדָּקֵי, אֵתוּ  
לַתּוֹרָה, וְנִתְמַתְקוּ שָׁם

כִּי הַתּוֹרָה שׁוֹרֵשׁ הַדִּינִים, וְזֶה שְּׁאָמְרוּ “אֶלֶף בִּינָה” –  
אֶלֶף הוּא לְשׁוֹן לְמוֹד, כְּמוֹ שְׁכָתוּב (אִיּוֹב ל"ג, ל"ג):  
”וְאַאֲלֶפֶד חֲכָמָה

שְׁעַל יְדֵי שְׁתַּלְמוּד הַבִּינָה – “אֶלֶף בִּינָה” – גּוֹמֵל  
דָּלִים, וְיֵהָא מִיתוּק הַדִּינִים הַבָּאִים מִסּוּד הַצְּמָצוּם  
וְהַקִּטְנוּת

וּתְבוֹא לְכָלל גְּדֻלּוֹת הַדַּעַת הַשְּׁלֵם, וְאֵז גּוֹמֵל דָּלִים –  
שְׁתַּגְּמוּל חֶסֶד לְבִיחֵינַת ד' דָּלִית לֶה מִגְרָמָה קְלוּם,  
וּתְבוֹא לְהַתְּכַלּוֹת בְּבִיחֵינַת דְּכוּרָא, שְׁאִין שָׁם דִּינִים –  
רַק חֲרוּת מִמֶּלֶאךָ הַמָּוֶת וּמִשְׁעֶבֶד מַלְכֵיּוֹת

וְזֶה שְּׁאָמְרוּ, שְׁאֲפִלוּ בִימֵי יְהוֹשֻׁעַ בֶּן נוּן לֹא אֶתְאָמַר  
כְּוַתִּיָּהוּ – פְּרוּשׁ, כִּי מַה שְּׁכָא הָאֵידִנָּא לַתּוֹרָה בְּחִינַת  
קִטְנוּת, וְנִעְשָׂה גְּדֻלּוֹת בְּחִינַת פְּנִים בְּפָנִים, כְּמוֹ שֶׁהָיָה  
– בְּשַׁעַת מַתָּן תּוֹרָה, וְכְמוֹ שֶׁהָיָה לְעֵתִיד

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this is something that even in the days of Yehoshua bin Nun did not occur, for then there was smallness of *daas* in the secret of the moon's diminution, as they said: "The face of Yehoshua is like the face of the moon," to indicate the spread of smallness that then existed.

As it is written: "His servant Yehoshua bin Nun, a youth, did not depart from within the Tent" (Shemos 33:11) — "youth" (*na'ar*) signifying smallness, without the inclusion of the feminine in the masculine, to be called by the name "masculine."

And because the moon's diminishment spread into everything, our Sages said in the Talmud, regarding the goat of Rosh Chodesh: "Bring atonement for Me, for I have diminished the moon."

For every estrangement of Israel from the Blessed Creator is caused by smallness of *daas*. For one who possesses complete *daas*, being united and bound with Him in the union of "face to face," surely no sin can come through him.

And every sin that is committed is due only to lack of *daas*, as our Sages said: "A person does not commit a transgression unless a spirit of folly enters him."

And this is the meaning of "Bring atonement for Me" — meaning, as it were, "I am the cause, for I diminished the moon." Yet in truth, free choice was given to Israel, in whom good and evil were intermingled, and they are able to choose the good.

Therefore the main atonement is upon them; yet He, blessed be He, said as it were, "For Me — for I diminished the moon," meaning that without the diminishment there would be no aspect of evil at all, and all would serve Hashem, as it will be in the coming of our righteous Moshiach.

But it is necessary in this present time that all be within the mystery of diminishment, until all smallness will be rectified; then "the earth shall be filled with the knowledge of Hashem." Amen, forever and ever — blessed is Hashem forever, Amen and Amen.

הוא דבר שאפלו בימי יהושע בן נון וכו', ושם היתה קטנות הדעת בסוד מעוט הלכנה, כמו שאמרו "פני יהושע כפני לבנה," להורות על התפשטות הקטנות שהיה אז.

כמו שאמר הכתוב (שמות ל"ג, י"א): "נער לא ימיש מתוך האהל" — שהיה אז בחינת נער וקטנות, בלי התפללות נוקבא בדכורא להקרא בשם דכורא.

ומפני מעוט הלכנה שנתפשט בכל דבר, אמרו בש"ס בענין שעיר דראש-חודש: "הביאו עלי כפרה על." שמיעטתי את הלכנה.

כי כל ההתרחקות של ישראל מהבורא ברוך הוא, הכל בסבת קטנות הדעת; כי מי שיש לו דעת השלם, שמיוחד ומקושר בו יתברך בבחינת זיווג פנים בפנים, בודאי אין חטא בא על ידו.

וכל מה שחוטאין — הכל בשביל חסרון הדעת, כמו שאמרו רז"ל: "אין אדם עובר עבירה אלא אם-כן נכנס בו רוח שטות."

וזהו "הביאו עלי כפרה" — פרוש, כביכול אני הגורם, על שמיעטתי את הלכנה. אבל באמת הבחירה נתנה לישראל, שנתן להם בהתערבות טוב ורע, ויכולים לבחור בטוב.

ועל כן עקר הכפרה עליהם, אבל הוא יתברך אמר כביכול: "עלי על שמיעטתי," כי בלי המעוט לא היה בחינת רע כלל, והיו כלם עובדי ה', כמו בביאת משיח צדקנו.

אלא שהצריך בזמן הזה להיות הכל בסוד המעוט בנודע, עד שיתקן כל הקטנות; ואז "ימלאה הארץ דעה את ה'." אמן נצח סלה ועד, ברוך ה' לעולם אמן ואמן.

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#### [NOTE Summary

This discourse opens with a Talmudic statement: “If Israel merited only to greet their Father in Heaven once a month, it would suffice.” Rabbi Menachem Nachum explains that this refers to the sanctification of the moon (*Kiddush Levanah*), a moment of spiritual renewal representing the restoration of Divine intimacy. He contrasts *Moshe*, whose “face was like the sun,” with *Yehoshua*, whose “face was like the moon.” The moon’s diminishment symbolizes the descent into *katnus hadaas* (smallness of consciousness) — the root of exile, forgetfulness, and mortality. Humanity was not born with full *daas* (awareness), but must develop it gradually, just as the moon waxes from darkness to light.

Israel, who count by the moon and are compared to it, experience alternating phases of concealment and revelation. The diminishment of the moon — resulting from its “complaint” in creation — reflects the soul’s exile from constant Divine awareness. Yet the purpose of this descent is renewal: as in the future redemption, “the light of the moon shall be as the light of the sun,” when all smallness will be transformed into complete *daas* and “the earth will be filled with knowledge of G-d.”

He explains that the moon receives its light from the sun, as Israel receive from their Source. *Moshe* corresponds to the “sun,” the fullness of Divine intellect; *Yehoshua*, to the “moon,” who only reflects what he receives. When *Moshe* passed away, *Yehoshua* forgot three hundred laws — a result of separation from the sun, paralleling the concealment caused by the moon’s diminishment. At *Matan Torah*, however, the moon was fully illuminated: Israel attained *daas shaleim* and union “face to face” with G-d. Therefore the generation was called *Dor Deah*, a generation of complete awareness. Their redemption from Egypt mirrored this elevation, for they were freed from “the narrowness of mind” (*meitzar hadaas*).

Sin — particularly the sin of the Golden Calf — caused a reversion to smallness, breaking the “face-to-face” connection. Yet *Moshe* retained his constant union, “and G-d spoke to *Moshe* face to face,” while *Yehoshua* remained “a youth who did not depart from the Tent,” indicating persistent smallness. The union of “face to face,” Rabbi Menachem Nachum teaches, is the mystical *zivug* — the inclusion of the feminine (creation, Israel) within the masculine (the Divine), a total merging of consciousness born of love and longing.

During *Kiddush Levanah*, this same union is momentarily reawakened. Though we live in exile and smallness, at that time the moon (and thus Israel) is restored to fullness. The soul feels spiritual joy and closeness — a reflection of the *zivug* at Sinai. Hence, “one who sanctifies the moon need not fear death that month,” for he momentarily exits the realm of diminishment and reenters the timeless state of life — the “freedom from the Angel of Death” that existed at Sinai.

This is the meaning of the Talmudic statement: “If Israel merited only to greet their Father once a month, it would suffice.” *Panim* — “face” — denotes the union of “face to face,” achieved once each month through *Kiddush Levanah*. Abaye adds, “Therefore one must say it standing,” because the masculine mode (*d’chura*)

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corresponds to standing, and in *Kiddush Levanah* the feminine aspect (Israel, the moon) ascends to become masculine, uniting with her Beloved.

So too, when one studies Torah *lishmah*, with awe and love, one exits the state of constriction and enters expanded consciousness, experiencing the same spiritual *zivug*. Such a person is truly free — “no one is free except he who engages in Torah,” for he rises above the exile and mortality that derive from smallness of mind. Rabbi Menachem Nachum then deepens the secret: Torah is rooted in *Binah*, from which judgments emerge. These judgments are sweetened only when returned to their root — when the “feminine” aspect unites with the “masculine” through Torah study infused with love and awe. This is the mystery of “Gomel Dalim” — bestowing kindness upon the poor aspect, the *dalet* that “has nothing of her own.” When united with *Binah*, the judgments are transformed into compassion.

He connects this to the saying of the children in *Shabbos* (104a): “Alef–Binah, Gimel–Dalim.” *Alef* means “to teach” (*va’a’alefcha chokhmah*), meaning through study of *Binah* one becomes *Gomel Dalim* — sweetening constriction and elevating smallness to greatness. Even in Yehoshua’s days, this depth was not revealed, for he remained in the state of “the moon,” not yet achieving the inclusion of feminine within masculine. Because of this cosmic diminishment, G-d says regarding the Rosh Chodesh offering, “Bring atonement for Me, for I have diminished the moon.” Rabbi Menachem Nachum interprets: G-d “takes responsibility,” as it were, for creating a world of smallness, yet man retains free will. The possibility of sin arises only because of the constricted state of consciousness, the mixture of good and evil born of the moon’s diminishment. When the smallness is fully rectified — when all creation attains expanded *daas* — there will be no more sin, exile, or death, for “the earth shall be filled with the knowledge of Hashem.”

### Practical Takeaway

Spiritual growth follows the rhythm of the moon: concealment, struggle, and renewal. Moments of smallness are not failures but invitations to transformation. Every lapse in awareness can be sweetened by returning to the Source — through Torah studied with awe and love, through prayer and gratitude, through seeing every experience as a reflection of Divine light. *Kiddush Levanah* teaches that even within exile, we can taste redemption; even within darkness, we can reflect the sun’s light. When we bring our constricted emotions and judgments into the light of Torah, they too are redeemed.

### Chassidic Story

Once, Rabbi Menachem Nachum of Chernobyl was walking with his disciples beneath the dark night sky. Seeing the slender crescent moon, he stopped and said softly, “Look — even the smallest glimmer is enough to begin renewal.” Turning to his students, he added, “So it is with a Jew. No matter how faint his light appears, it still reflects the sun of Torah. The task is only to turn toward that light.” One student asked, “Rebbe, and what if a person sees no light at all?” The Rebbe smiled: “Then he must look deeper — for even the darkness itself is G-d’s light, waiting to be revealed.” **END NOTE]**